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The American Friend

[DECEMBER 8, 1949]

Through Great Britain and Ireland

R. Ernest Lamb

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The Recovery of Christmas

D. Elton Trueblood

The Test of the Christian

Ermin C. Perisho

And Thou Philadelphia

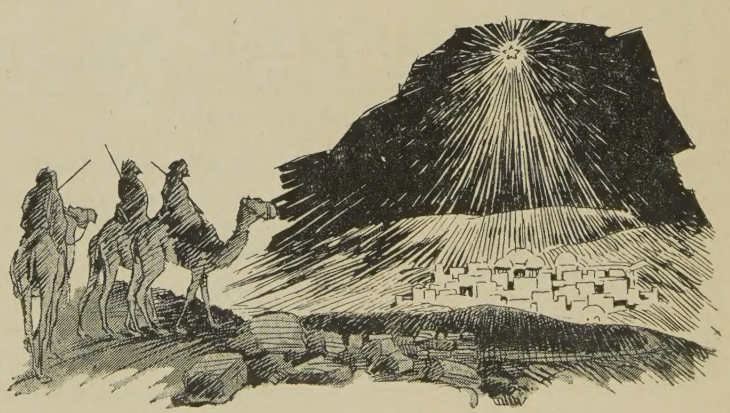
Editorial Report

Christmas In Verse

E. Merrill Root, Editing

CAROLING CHRISTMAS

Editorial



STARRY GRACE

Upon a dark and ancient night
When terror stalked men like a beast,
The sky went luminous and bright
With sudden splendor in the East,
A twinkling heart-beat in the blue,
That telegraphed some cryptic clue.

Not all men saw it; some still bent
Too low above the earthy sod,
Some knew not what its glory meant,
This lantern in the hand of God;
But some in spirit-lore were wise
And knew this strange and holy sign
That poured its fire down the skies
Was pregnant with some truth divine,
And so they followed thru the night,
Led by the wonder of its light.

That light shines still upon our way,
Its golden message all aglow,
But hearts are cold and blind today
Just as they were so long ago;
Unless from earth we lift our eyes
And dare our dreams by this high test,
Seeing the candle of the skies
Reveal the pathway of our quest,
Knowing its pointing spark portends
Some heaven-sent miracle in birth,
What hope is there for man who wends
His stony journey down the earth?
Unless we heed this starry grace
What thing remains to save the race?

VINCENT GODFREY BURNS

WHERE NEW SONGS PEAL

The wise and meek, who, when an old world died
Bowed to a Manger-King with equal grace,
Cared only that the wings of peace spread wide
And took no heed of station, creed or race.

Nor did they ask who kissed His garment's hem,
And brought their gifts of frankincense and myrrh,
Which part of God should wear the diadem,
The son of David or the Carpenter.

Nor did they ask, the simple men who bowed
Beside the kings and cattle in the stall,
Which part of God should wear the martyr's shroud
Which part should reign, the common Lord of all.

And dare we question should Tomorrow speak
Words that may prove our high presumptions wrong,
Which part of God gives mercy to the weak,
Which part of God brings judgment on the strong?

The star that shone that night is shining still,
Where new songs peal, where old traditions break,
And peace would come to all men of good will,
Were kings but wise . . . were simple men awake!

LILITH LORRAINE

CHRISTMAS EVERYWHERE

Wherever a candle is lighted
Or a holly wreath is hung,
Or the silver echo of bells is heard
Or an ancient carol is sung;

Wherever a prayer is whispered
For Peace, good will toward men,
Or eyes are lifted to seek a Star
And the story is told again
Of shepherds and angels and Magi
And the blessed Christ Child's birth;
Wherever love's benediction
Shall touch our troubled earth,

The spirit of Christmas will blossom
Like a crimson rose in the snow
Or burst again into living flame
And set the heart aglow!

MARY HALLET

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Editorial . . .

"Silent Night, Holy Night"

In the quiet depth of night, long before the first hint of dawn, the visible, audible world lay in sleep. The strident voices of the street, the clamor of the market place, the anxiety of the households and the restive spirits of the rulers, all had subsided into fitful slumber. The world of dreams—dreams troubled by the lingering problems of the day and the tug of anxieties for tomorrow lay across the cities and hamlets.

Only watchful shepherds were awake. The city dwellers might claim the noisy day for the commerce of goods or ideas, but the shepherds owned the night. The stars were theirs. They lived under the hypnotic spell of the sky. This night was a time when portent or promise might be fulfilled, for those who were ready to receive it. The shepherds had time for that—time to be prepared in spirit for miracles. And then . . .

"It Came Upon the Midnight Clear"

One cannot think about stars, or look at the receding folds of hills, or hear the quiet rustle of night winds for long without feeling the spirit of harmony stealing into his soul. Music easily becomes the mood of all who have time to meditate, to listen, and to respond. The shepherds were ready, and the song came. The skies, kindled by stars, broke into flame. All creation seemed to echo the angel chorus in the sky, "Glory to God in the highest, and on earth peace, good will to men."

It came on the wings of song, in the star-relieved darkness of midnight, to those whose hearts were in tune. It could never come, then or now, to those without ears to hear. It came to common people. The drowsy rulers knew nothing of it. The merchant princes had other affairs claiming their attention. The shepherds were able to see the glory of the Lord, to hear the angel chorus, to be the bearers of the world's greatest news and to be the first seekers for the Saviour of the world. Where would they seek . . .

"O Little Town of Bethlehem"

Where could such promise be fulfilled? Where might a king be born? In Jerusalem, of course — no other place was fit. Could a prince rightly appear elsewhere than in a capitol. But Jerusalem was too busy —noise, commerce, and conflict claimed its citizens. There was no place in the capitol with time or disposition to prepare for a prince of *peace*. If it were to be one of the "greats" in the political, military, or commercial world — Ah! that would be different! There would always be a place — a place richly adorned in keeping with his importance.

Thou Bethlehem, a hamlet in an old kingdom, to become a capitol of capitols in a new kingdom, rendezvous of shepherds, thou art not least among the towns of Judah, for out of thee shall come a prince and his kingdom — a kingdom without end. But where in Bethlehem would shepherds look for him . . .

"Away in a Manger"

We have left it largely to children to sing the simplicity of Christmas. For it is the song about a baby and his strange cradle. No ornamentation of his birthplace glamorizes the scene. The Christ child is enough. There is no superficiality here. The greatness of this event cannot be supplemented by glittering surroundings. Rich ornaments would be like tinsel around the central light.

How would men, then or now, respond if they were told to prepare a place for the birth of a prince. Smaller princes must be "built up" by the extravagances provided around them. Their clothes help to make them, but he was great enough to glorify "swaddling clothes." The birthplace did not elevate him, he elevated the birthplace; bright lights did not set him out, he *was* the light — the light that darkness could never put out. As if God would burn into our consciousness forever the superficiality of worldly glory, he sent his son as a baby in a manger.

While today we reflect the high respect for that manger of long ago, we have not yet divested our minds of the spirit which refuses its lesson. We have not learned it until, with pure love for simple greatness, we can sing to our neighbors everywhere . . .

"O Come All Ye Faithful"

The refrain from the sky must awaken in us the spirit out of which it came. Too long our voices have been merely an echo of the angel's song. Our lips have framed the words, our tongues have sung the lines, but the truth has not always come from our *own* hearts. They are other men's words, other men's music, but they must be *ours*.

The song, if it is to save the world, must be sung by "the faithful"—by those who are committed to seek in simplicity for the life of God. So long as we are unfaithful, our music will be like a noisy gong or a clanging cymbal. It will lack integrity and the spirit of him who spoke with authority and not as the scribes. When men find the *experience* of Christmas, their voices can be raised in abandon to sing . . .

"Joy to the World, the Lord Has Come"

There is no joy, finally, for our world, except it be the joy of the Lord. There is something better than the *empty* humor of fearful men; something lovelier than painted laughter.

Wherein lies the true happiness of men—the kind that flows more deeply than passing pleasures; the kind that out-lasts our little defeats; the happiness that carries us through opposition and disappointments? It is the joy of believing in great ideals, fol-

lowing great purposes; and knowing that in working with God there is no final defeat.

When men seek guidance to the future they are in danger of looking upon the Christ as a kind of glorified dictator. He spurned such attitudes. He would be no political Messiah—doing the work of men *for* them or answering their problems *in spite* of them. Our world does not need a dictator, nor primarily a king or president. More than political change, men need a change of heart. The answer is a Redeemer—a Saviour. Joy to the world the *Lord* has come!

E. T. E.

The Recovery of Christmas

By D. Elton Trueblood

SINCE Christmas constitutes the high point in any modern year, the day comes more and more to symbolize the entire year which it essentially closes. Each Christmas is different because each year is different. All of us recognize this as we try to remember all the Christmases we have known. The Christmases of the war years were so different from those of the times of supposed peace. Many will remember the First War best by thinking again of Christmas in 1914 or 1917. Who can forget, if he once knew it, Christmas 1938, after the Munich crisis, when the darkness was developing all over the world?

Now we are facing Christmas of 1949 and we wonder how it will be remembered. We stand now four years after the end of actual fighting in Europe or Japan, though it would seem curious to any one in China to hear our year called a peaceful one. We have a certain amount of industrial peace because the worst of the strikes are over for the moment, but there must be many families still suffering from the economic effects of the recent work stoppages. Our Christmas seems, on the surface, a time of prosperity, with really good toys in abundance in the gaily decorated shop windows, but we know, when we stop to think, that this prosperity exists for only a small proportion of the human race. A case in point is that of the millions of Great Britain who have suffered various kinds of privation for more than ten years and now, when they naturally hoped for some relief, they are finding this economically the worst Christmas in years. Our joy in our own prosperity is dimmed when we think of families who have been hard pressed, especially by the devaluation of their money, to pay their bills for life's bare necessities. What good is it for toys and fine foods to be in the shops when people have no money at all to pay for even these modest luxuries?

Christmas in the Future

As we try to understand the mood of the present Christmas we are nearly baffled; it seems so paradoxical. In one sense we, a few of us, are back to normalcy, with turkeys and gifts and greeting cards galore. But, at the same time, we know that the recession has started in minor ways and there are many unemployed in all major cities of our country. Could it be that we are in a time of relative quiet before a storm? We have a pretty clear idea of what this Christmas is to be, but we have very little basis for a guess on the nature of Christmas in 1950. It *could* be a duplication of this one, and it *could* be radically different. Almost the only certainty we know in predicting the future course of events is that we are certain to be surprised.

Our task now is to make this Christmas as good as we can make it, in the light of conditions as we now find them. We must learn how to celebrate our major festival of love and good will in the midst of the first Planetary Civil War which is real, though un-declared. We must try to make the days ahead happy ones for our children, even though we know there are many in our confused world for whom the chance of a happy Christmas is slight. The world is not as we would have it, because it is so far from the spirit of Christ, but our task is to be loyal to that spirit in the midst of the confusion. Are there any principles which can guide in this task? I think there are, and I shall try to set three of them down.

The first principle is that we must keep the festival Christian, which means keeping it religious. All around us are secular forces which are always willing to take over the season and sometimes they appear to succeed in doing so. Every one knows that the decoration of towns with greenery and lights is undertaken largely as a wise move on the part of local business houses. Each year we have to fight harder to hold the day and the season in the context of the Christian story. Sometimes it seems that we are constantly losing ground and each succeeding year sees Santa Claus winning over Christ. The final blasphemy is the notion that the two are somehow identified or identifiable. Each year the reindeer loom larger and the heavenly messengers singing of peace on earth become less significant or appealing. In any case it is clear that we must fight a constant battle on these lines unless we are to lose completely. Eternal vigilance is required in this as in any important struggle.

Examining Our Gifts

We must find new ways of bringing the religious significance of Christmas to as many minds as possible and this we must do both inside and outside of churches. We must teach to our children that what we celebrate is the birth of the Christian faith, which is symbolized by the birth of a baby in the humblest of circumstances. We must use creative imagination to make this seem persuasive and genuine. In this struggle the excellent carols are probably our strongest allies. We can thank God for them and pray that they may never be wholly debased by department store usage for commercial purposes.

A second principle regards the giving and receiving of gifts. The tendency, which has become conventionalized in modern Western society, is to give gifts to one's children, one's parents, and one's close friends. Some times we go beyond such circles and take advantage of this time to remember those who have served us faithfully, such as employees in clubs and businesses, or even those whose good will we have some reason to cultivate. In some situations there is the suggestion that Christmas gives a safe opportunity to bribe those who can aid us or harm us. Then Christmas takes on a slight note of blackmail. Anyone who has seen a parkway traffic officer, on Christmas eve, surrounded by great piles of gifts, will quickly realize that the relation between the giver and the recipient involves more than ordinary human kindness.

As we face the great outpouring of gifts we cannot condemn it wholesale. Much of it is good and some of it is *very* good. No amount of vulgarity or ostentation or display can destroy the wonderful value of a season in which, for almost the only time in the year, most people think for a while of others. We should encourage the giving of gifts, but do our

best to alter some aspects of the experience. Since it is genuinely revolting for some people to have an obvious superfluity of things, we must continually curb our tendency to surfeit again the already surfeited. There are wealthy families in which the Christmas season is a serious problem because it is so hard to think of what Willie or Susie or Father or Mother doesn't already possess. There is no point in giving a gold watch to a person who already has one. One more piece of silver means almost nothing to a woman who already has a great deal of silver, chiefly for display rather than for use.

If we approach Christmas giving in the light of Christian principle we shall see to it that our gifts to the surfeited are often mere token gifts, evidences of our affection, while the money that might have been wasted in the fruitless attempt to add meaningfully to their possessions is employed to help some one who may be given a real thrill by receiving a gift of beauty or worth or utility. Christ understood our danger in advance and advised us to give gifts to those who were not in a position to give to us. The terrible feature of so much of what we now call giving is that it is a mere matter of barter. Some people say openly that they "exchange gifts." The principle is that giving is good and should be encouraged, but that we must develop far more sensitivity in the direction of our giving. Money is precious because it is a means of helping human beings, but the same money cannot be used twice. If we combine both real affection and the meeting of real need we shall not go far wrong.

The third principle is that Christmas should have its focus in the home. The home is really the holiest point in our total human enterprise, the closest approximation we have to what life ought to be. Let us therefore glorify it. Christmas is at least partly Christian when the central emphasis is on the home virtues and home ties. These are in great danger of being lost in the modern world and therefore require some conscious support. The decoration of the home, the mutual preparation of festive meals, the return to the hearth on the part of scattered members of the family—all these are in the line of keeping Christmas sacred.

Thus Christmas, in 1949 or in any year, can become a time when all the best features of our life are joined in one experience. If we can join our religious faith, our genuine giving, and our love of home, we shall have something as good as is possible in this mortal life. Only Christmas can do this. Because Christmas alone can work this magic, it is wonderfully worth keeping and therefore all who care about our common life will treasure it. To treasure it they will try more and more to see that it is saved from the dangers which beset it and allowed to stand in its own true glory. To recover Christmas and to guard it jealously is to work close to the central problem of our civilization.

Through Great Britain and Ireland

By R. Ernest Lamb

Ernest Lamb is now in America after three months visit among Friends of Scotland, Ireland, and England. After January 1, he will visit among Meetings of the Five Years Meeting.

A span of twenty-seven years provides a fairly adequate yardstick with which to measure the changes that have taken place since my last contact with the British Isles in 1922.

Many of the changes noted are those common to both sides of the Atlantic. Automobiles have largely supplanted horses on the highways. Rural areas are supplied with electric power. The farmer is using tractors to till his soil, and using milking machines in his dairy. Highways have been surfaced with concrete or macadam and a motor bus service provides an adequate network of transportation in most areas. Wages on the farm, as elsewhere, have multiplied by five or six. Unlike American cities, however, the havoc of war is plainly seen in London, Liverpool, Belfast, and others cities. Britain is gradually repairing her wounds as material becomes available. Her morale is good. There is no complaining in her streets, though she does not face the future with any great degree of optimism.

The past summer has been an unusually good one, the best in the estimation of one old-timer, since King Edward died, nearly forty years ago. Harvests have been uniformly good and the weather ideal for vacation purposes. American tourists were present in goodly numbers, with probability of a greater influx next year if the rate of exchange continues favorable. British folks are warm blooded as well as warm hearted. Bathing in the Atlantic and channel waters continued to be practiced in temperatures that not only discourage but amaze visitors from California.

With interest focusing on the religious life of the country, the Parish Church buildings in England, Ireland, and Scotland not only attract but command attention. Visits to Westminster Abbey and St. Paul's cathedral are among the musts for London, as are also their historic shrines in various centers. Most of the Established Church buildings are of massive stone structure, advantageously and picturesquely placed, their towers being readily discerned from all directions. In contrast, the Friends meetinghouses are hard to locate. A very modest bulletin board attached to the railings in front of a side street building, being the only indication in many cases to the public at large that a meeting for worship is held there. It does not follow, however, that the church buildings are crowded and the meetinghouses deserted. In general, both will be found with plenty of empty seats.

While in London I attended a session of the Friends Service Council held in Friends House on Euston Road. The Council is an amalgamation of the former Friends Foreign Mission Association and the Service Group that operated during World War One. Matters of business included missionary enterprises in India and Madagascar and service projects on the European Continent. Food and clothing by the ton are collected and distributed, even though Britain is obviously less able to share them than those who contribute through the A.F.S.C. in America.

The following day I attended a session of Meeting for Sufferings, an august body of Friends assembled from all parts of England and Wales. This group functions as an Executive Committee of London Yearly Meeting rather than as a Body of Ministry and Oversight or Permanent Board. A suggestion that the time had come to change the name, though presented by Elizabeth Cadbury, a weighty Friend of more than ninety summers, met decided opposition from younger though perhaps less progressive Friends.

A week-end at Sibford in the Cotswolds gave opportunity to visit one of the Friends boarding schools and attend the Meeting where at least seven generations of Lambs have worshiped.

Crossing to Northern Ireland it was my privilege to visit Ulster Quarterly

Meeting, also the component Meetings at Richhill, Tamnamore, Belfast, Lisbon, Grange, Moyallon, and Bessbrook. In several of these a series of meetings of from three to five days were held. At the Friends School in Lisbon, where I was in attendance fifty years ago, I had a three-day opportunity to meet the present students in classroom and assembly. An interdenominational conference scheduled from November 20-27 will be my final service in the north of Ireland before recrossing the Atlantic.

Ten days were spent in the south of Ireland where I attended Munster Quarterly Meeting at Waterford, visited Newtown Friends School, and addressed an evening service at Tramore on the south coast. A visit with a cousin to Blarney Castle near Cork, and the Lakes of Killarney provided a very pleasant interlude before returning to Dublin for services at Euston Street and Merth Place. Isaac Swain, formerly of Cork University, a fraternal delegate to the Five Years Meeting in 1935, presided at one of the sessions. John and Dorothy Linton of Tamnamore, also present in 1935 at Richmond, and who were recently in California in 1947-48, entertained me for a few days. They are conducting a fruitful evangelical ministry in their own community as also from time to time in other Meetings.

Leaving Dublin, I crossed to Liverpool enroute to Quarterly Meeting at York. Yorkshire is one of the largest and oldest centers of Friends in the North of England, and the Quarterly Meeting was well attended. The presence of some two hundred boys and girls from Bootham and the Mount Friends schools gave a pleasing sense of future strength to the occasion. Greetings here, as elsewhere, were directed to Friends in America in response to credentials presented to their business sessions. The business followed a not unfamiliar trend when Friends voiced the feeling that Yearly Meeting business was too largely conducted by the Central Committee in London and not sufficiently shared in by Friends in the provinces. They also felt the Meeting for Sufferings should be held at a time when younger business leaders in the Society could attend.

A week-end in Leeds followed a brief visit to Scotland where I visited the upper room in which Friends meet in Edinburgh, but I was unable to share a Sunday morning with them. My service in England concluded with a week-end in Bradford, a center not far from Leeds.

When my calendar of service is completed on November 28, I shall have addressed sixty-eight gatherings in various places, I trust with some degree of helpfulness to the many thus contacted. I shall in return, bring back to America a very rewarding and enriching consciousness of experiences enjoyed and of a deep Christian fellowship in the bonds of gospel love.

Though differences in procedure are evident, in the deeper essential things of the Spirit, Friends on both sides of the Atlantic and elsewhere throughout the earth, may find a very real bond of union in Jesus Christ our Lord.

Currency restrictions and revised rates of exchange will make it difficult for Friends on this side to attend the sessions of the Five Years Meeting next October. Considerable interest in our quinquennial gathering is however being expressed. Many will be with us in spirit though prevented from attending in person.

The theme of the sessions, "Advancing with Christ," should find a response in the hearts of all Friends. Much as we may cherish our Friendly practices and declare our Quaker principles, our supreme loyalty and love must center in the person—Jesus Christ. We must heed the challenge to rise up and follow him. May Friends everywhere be much in prayer that his voice may be clearly and widely heard and the path to the yet greater things in store for us plainly discerned.

RACISM GOES MORBID

It should not induce comfort to Americans, with their own bad racial record, to know the excesses to which racism goes in South Africa. Worldover Press reports some extreme measures as follows:

1. In the Orange Free State the fifth private prison has been opened "for business." The prisons are owned and operated by private companies, not the Government, and the black convicts are hired out to farmers as cheap labor, at a profit.

2. In Klerksdorf, Transvaal, the Chamber of Commerce has requested that all undertakers provide separate hearses for white and black funerals. It was thought repugnant that a deceased white person might be carried in a vehicle which had previously been occupied by a native corpse.

3. Various groups of whites have asked the South African Government to hang all condemned black murderers in public.

On the other hand, race discrimination everywhere, but particularly in South Africa, has been put on the agenda of the World Council of Churches for its meeting in Toronto next July. One reason was the concern felt by South African Christians.

AND THOU, PHILADELPHIA!

Recently we had the privilege of sitting in the General Meeting of Friends in Philadelphia. There is always something sobering and settling in a meeting of Friends in the city which first served as the center of Quakers in the new world. Not far away from the place of meeting William Penn stands in sculptured dignity, looking down from the top of City Hall on the assembly of Friends.

The architecture of the large building and the lines of the room in which Friends met for worship and fellowship retain an antiquity that threads in and out of one's meditation. There can hardly be a lax, detached contemporariness in such a meeting. The past holds a spell over the deliberations and tempers the contemporary mood.

Under the very high ceiling a lofty, spacious balcony on three sides of the room slants sharply downward, pouring an emptiness into—no, hardly—it is rather as if the spirits of Friends from nearly three centuries occupied the balcony seats like a great cloud of witnesses. They look down silently, eagerly, into the arena of our day. What indeed is happening to their spiritual progeny? This sense of a historic presence blends permanent values with changing programs.

Quakers Have No Capitol!

We could readily understand the feeling of one Friend who rose to impress the meeting with the importance of Philadelphia. He depicted this historic city as "the center of Quakerism." His point of view was quickly disclaimed by other Friends. His words sounded very familiar, for we had heard the same claim made for Richmond—*in Richmond of course.* London, the historic mother of us all, would hardly let either claim go unchallenged. On second thought, Friends everywhere must know that Quakers have no capitol. The real significance of Friends lies in each of our scattered Meetings and with each Friend, as a member.

Even civilizations have no capitol—not for long. The tendency to vest all power in capitols has been one great reason for the collapse of civilizations, empires, and nations as they became top-heavy and their "center of gravity" did not rest evenly on their foundations. As with all other human movements or orders, the strategy of the Society of Friends must create, not a concentration of organization or talent in a "capitol" or center, but a dispersal of power and life to its far-flung parts. The local Meeting will live and flourish or else the Society of Friends will

perish. This is a principle. It has the strength of social and spiritual law in it, and infractions of law have fateful consequences. Conversely, the observance of this law will carry its reward.

George A. Walton, Alice F. Crossman, and Rebekah Bradbeer were respectively appointed to serve as presiding and recording clerks. There was no business pressure on the meeting. Time for worship and conference was abundant.

A cablegram of love and remembrance was sent to Japan Yearly Meeting, then in session. A reply was returned so quickly that one might remark, "How quick-winged is love! How swift its flight!" A resumé of twenty-seven epistles was read and discussed.

The young Friends evening was very suggestively presented by several Young Friends on the facing benches, under the report of the *Family Relations Committee*. Young Friends thereby were not separated, in concept, from the central meaning of Friendly life.

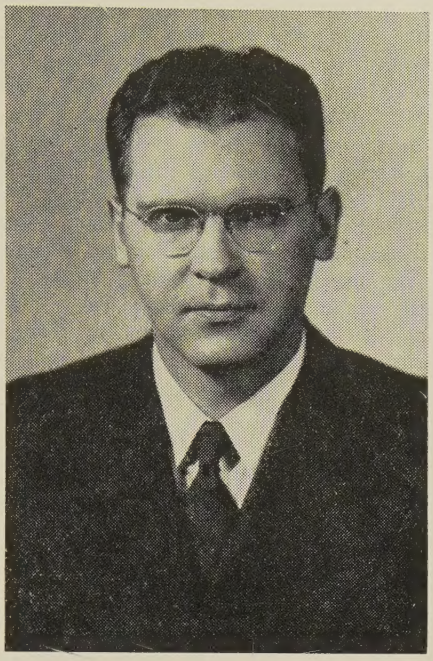
The American Section of the Friends World Committee, the Fellowship Council, the American Friends Service Committee and the Friends Committee on National Legislation were the Friends agencies presented to the meeting. They called forth the response and vision requisite to the fulfilment of world-wide service. Out of periods of worship Christ was presented in answer to our needs.

It was not without significance that the Philadelphia community was at that time approaching an election. A Friend read to the Meeting the classic words of William Penn written on board a ship in the Delaware River in 1684 as he was about to return to England:

"And thou, Philadelphia, the virgin settlement of this province, named before thou wert born, what love, what care, what service, and what travail has there been to bring thee forth and preserve thee from such as would abuse and defile thee! Oh, that thou mayest be kept from the evil that would overwhelm thee; that, faithful to the God of thy mercies, in the life of righteousness, thou mayest be preserved to the end. My soul prays to God for thee, that thou mayest stand in the day of trial, that thy children may be blessed of the Lord, and thy people saved by his power. My love to thee has been great, and the remembrance of thee affects mine heart and mine eye! The God of eternal strength keep and preserve thee, to his glory and thy peace."

E.T.E.

CHARLES S. BALL, NEW PRESIDENT OF WILLIAM PENN COLLEGE



By unanimous action of the Board of Trustees of William Penn College, Charles S. Ball, assistant professor of Bible at Friends University, has been appointed President of William Penn College.

The new president-elect finds it necessary to continue his courses at Friends University for the present, but will make repeated trips to Oskaloosa until he can be released for full time service in his new position. His family plans to move to Oskaloosa next June.

Charles S. Ball was born in Delaware County, Ohio, January 10, 1914. His parents were Stephen and Phoebe Ball and members of Orange Monthly Meeting, Ohio Yearly Meeting (Damascus). His wife, Maxine Scott Ball, lived in Marengo, Iowa, during the earlier years of her life. They have one child, Jacqueline, ten years old.

Charles Ball attended the public schools at Powell, Ohio, received a diploma in theology from Cleveland Bible College, his bachelor of theology from Marion College at Marion, Indiana, his master's degree from Winona Lake School of Theology and did additional graduate work at Asbury Theological Seminary at Wilmore, Kentucky, and Garrett Biblical Institute at Evanston, Illinois.

He was a pastor in Ohio Yearly Meeting from 1937 to 1942 and was president of Friends Bible College at Haviland, Kansas, from 1942 to 1946 and since then has been at Friends University. He has served as vice-president of the Mission Board of Kansas Yearly Meeting from 1944 to 1948 and is now secretary of that Board.

The appointment of Charles S. Ball fills the vacancy created by the death of Forrester C. Stanley on November 5. The exact date for assuming his full-time administrative duties has not been fixed.

WHAT ABOUT A LIBRARY FOR YOUR SUNDAY SCHOOL?

Is It Important?

Henry van Dyke once said, "Some books breathe of stale beer and cigarettes; some breathe of the gambling house and brothel; some do not breathe at all. They are written on paper that will not last seven years, but that will be long enough." Both children and grown-ups read, but too many read only the comics and similar material. They will learn to read and enjoy better material if they have the right books and an enthusiastic librarian to introduce books and people to each other. This can be made a worth while Christian service of a high order.

How Can Such A Library Be Started?

An intelligent, concerned librarian who knows and loves books and who has the vision for such service is most important. In most Meetings there is such a person who needs to exercise this gift for the sake of her own soul and for the growth in Christian character of the members of the Meeting. Lists of books can be obtained from William J. Reagan at Quaker Hill, or from the Friends Book and Supply House in Richmond, Indiana.

How Can It Be Financed?

If members of the Meeting are led to see the importance of this project, they will help. Have a committee make a list of books to be considered, and then ask each family to be responsible for the purchase of one book. Books should be chosen which will get themselves read if they have half a chance. If members could be induced to read the same books, this reading would increase a spirit of unity; it could mean growth in the spirit of the Meeting; it would furnish interesting subjects for conversation.

In one Friends' church, two women distribute books during the Sunday school hour. In some churches there are book tables. We need a working membership in our Meetings. Here is one worth while job. What about a library in your Sunday school?

William J. Reagan

"Love is infallible; it has no errors, for all errors are the want of love."

William Law

MIXING SONG WITH WORK IN AFRICA

By Dorothy Pitman

The Girls' Boarding School at Kaimosi is growing in numbers and enthusiasm; also, most of the girls remain to complete the course of literary and home economic subjects now offered. Formerly not all the girls felt the necessity of going as far as possible in these studies. The increase in numbers of students has meant readjustments along many lines. A new home economics building has made possible the moving of classes from the girls' dining room, the principal's kitchen, and the front porch, and other inadequate rooms. This also freed one building for the additional dormitory space needed.

One particularly interesting development connected with the growth of the school has been the extension of garden space. A small stream in the narrow valley south of the girls' buildings separates heavy clay soil, which has no possibility of growing vegetables for the table, from a rich slope surrounded by forest. These tracts of forest land in high altitudes are not to be confused with jungles found at lower altitudes where vegetation grows rankly in the steamy heat. With climate providing bright, sunny mornings and afternoons of heavy showers during eight or nine months of the year, however, all plant life does grow very quickly. This is an advantage in growing vegetables, but a source of unremitting conflict with forest growth that is ever seeking to reclaim its own.

Since more gardens were needed, the task of clearing this slope of brush, bracken and lusty weeds was a problem to be met systematically, but without the help of any modern implements. It would be so easy in America! A bulldozer would push over trees, bushes and thorns—roots and all—and pile them in windrows ready to be burned, since the wood couldn't be given away. A tractor would draw first a plow whose shares would bite deep into the rich soil and rip it open in broad furrows, then a disk to mellow the soil, a slip to make the terraces, and last the planter which spaces the kernels evenly, making the rows as neat and regular as a mumbly-peg board.

But it doesn't work like that in Africa. Four implements are used—an axe for felling the trees and reducing every limb to firewood, a bush-knife with slightly hooked end to slash the brush; a panga to finish cutting weeds and bracken; a heavy, short-handled hoe to do the digging—all wielded in a hand-to-hand fight against odds. The pangas are heavy, long-bladed knives that look like murderous weapons, and no doubt they are in after-beer-pot quarrels. They have many uses, whacking down coarse weeds and brush being a common one, but the girls have also used them for paring potatoes although the blades are some fifteen inches longer than necessary, and must be tiring to hold.

Americans are ever impatient with slow progress, being children of the machine age, and the principal of the girls' school is no exception even though she was moved back an age or two upon arrival in Kenya. Since the girls were finding it difficult to keep up with the gardens already planted because the rains perversely chose the exact time of practical agriculture classes to descend in torrents, something had to be done to speed up preparation of ground or the planting season would be too far advanced for best results. It was decided to ask a woman elder, Maria Maraga, in a neighboring village to get some women to do the last hoeing over of the ground in preparation for planting. Apparently she had no difficulty, for they came promptly and agreed to finish a certain area for so many shillings and so many pounds of corn meal. They could ask as many or as few as they wished to help, dividing the pay among them all.

When they arrived the first morning there were not only women but also children, balancing their hoes jauntily on top of their heads, hands free to assist tongues in animated conversation. Down the hill they filed, past the girls' buildings, the individual gardens, the banana "shamba," through a strip of forest, across the stream and over to the cleared plot. They made a solid line, working shoulder to shoulder, hoes rising and falling in rhythm. Often the social chatter alternated with singing of work songs, sung in unison or antiphonally, and work was lightened accordingly.

The progress made the first day was encouraging. When work stopped early enough for them to reach home before the rain came; we cheerfully measured out half of the promised corn meal and they, even more cheerfully, accepted and apportioned it and then went home to make it into "ubikima." This is their staff of life, although it is not baked like our bread, but boiled to a very stiff mush. The work was finished the next day, payment was made, and everyone was happy. They left amid a perfect clatter of tongues, and disappeared down the hill to the north. In two days they had accomplished more than the three workmen could have done in two weeks.

Shallow terracing was done with the ever-useful hoes; the corn was planted and, in a few days, showed its gay, green blades. The rains had definitely settled upon the garden at class time so, since the one could not be changed, the other must. Time tables were consulted and literary subjects put into the afternoon schedule and gardening in the morning, as far as these changes were feasible. Under this arrangement the girls could more nearly keep ahead of the weeds and bracken, while the men waged war against the brush and encroaching forest, as well as hoeing corn, cabbages, and other small vegetables.

During the month vacation, when weeds again threatened to take over the gardens, we turned to the women for help, and were again satisfied with results. Their own supply of food was getting short and the corn meal was doubly welcome, "and so we had reciprocity."

As a foot note to this account of the new garden, it might be mentioned that a troupe of red-tailed monkeys watched with interest all this labor and as old and young peered down from their leafy stations, we could almost understand their chatter to say, "Good, you do the work, we'll do the eating." And so local Nimrods were asked to use their talking sticks (guns) to protect the harvest which was to be.

QUAKER PLACES

Occasionally, The American Friend *will present a series of unusual names associated with present-day Friends Meetings.*

PURCHASE

Clyde C. Whipple of Scarsdale Meeting reports that in about 1710 a tract of land was purchased from the Indians by a man named Harrison. It was for a time referred to as "Harrison's Purchase." Subsequently the upper part of the town became known simply as "Purchase." The Purchase Friends Meeting is in New York Yearly Meeting.

CONTRIBUTORS

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Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Partners in Production—A Basis for Labor-Management Understanding. Pp. ix, 149, New York, The Twentieth Century Fund, 1949, price $1.50.

"The moment has come for the unions and for management to bury their grievances and resume their common adventure," says this committee in this, its sixth report on labor-management relations. This book represents no dream of starry idealists but the hard work of a competent staff under close direction of a special committee representing the National Association of Manufacturers, the United States Chamber of Commerce, renowned economists, representatives of The American Federation of Labor, and of the Congress of Industrial Organizations.

The book is timely and calls for those practical steps toward "mutual survival" recently highlighted by one of our Quaker economists, Wight Bakke of Yale. This next major move is long over-due as a corrective for the now receding phase of "bad blood" and conflict. Management and labor have accepted joint action on both sides and are ready in most places to deal with each other in good faith. Now, "The greatest challenge facing both of them is to light the enthusiasm of the average worker for his role in the production and distribution of the nation's goods."

Seeming conflicts are to be removed by constructive joint study of the present-day economy and its needs and by a clearer look at the mutual goals which far overshadow the temporary conflicts of immediate interests.

DAVID E. HENLEY

The Man from Nazareth, by Harry Emerson Fosdick, Harper and Brothers, $3.

The Man from Nazareth gives us a fresh and lasting interpretation of Jesus which has been needed and desired for a long time. The reader finds himself becoming a part of the life of Jesus' day. You see Jesus as he appeared to his contemporaries—the crowds about him, the scribes and Pharisees, the self-complacent, the religious and moral outcasts, the women and children, and the first Disciples. This picture is so vividly drawn that you feel yourself a part of these groups—thinking their thoughts and feeling their reactions. You are continually forced to ask yourself the question, "In which group should I have been? What would my reaction to Jesus have been had I lived in those days?" Through this composite picture you gain a new acquaintance with the Master, and a new realization of the depth and strength of his life and message.

ALICE WAGNER

The United States and the Soviet Union, Some Quaker Proposals For Peace, is the title of a revised edition of the report, *American-Russian Relations, Some Constructive Considerations,* released in July for public consideration by a Working Party on American-Soviet Relations of the AFSC.

This new edition, to be released November 23 by the Yale University Press, will be available in both book and pamphlet form. Book copies will sell for $1 in all book stores. Pamphlets in lots of 100 or more may be ordered from the Yale University press, 143 Elm Street, New Haven, Connecticut. Lesser numbers may be obtained from the AFSC at 25c each.

What's Ahead, a booklet of study and worship programs by seven writers of national prominence, published by THE FRIENDSHIP PRESS, 50c. This is an excellent resource for workers in missionary and various other women's groups in the church. Worship, drama, and study programs are prepared in fascinating and practical ways.

The United World Films Inc. offer through rental libraries 16mm moving picture films for children, ages seven to fifteen. They are wholesome pictures that can be shown in home, school or church. Write the above firm at 1445 Park Avenue, New York 29, New York, for particulars.

TEST OF THE CHRISTIAN

Among the many usable prayers in the Bible the one recorded in the last two verses of the 193rd Psalm is the most clearly outlined of all. It naturally falls into these three parts, "Search me," "Try me," and "Lead me." These are the three naturally recorded steps in our growth in Christian activities.

Search me! It is always very important for the Christian to ask his Master to search him through with his great ray. That alone is able to reveal the hidden foreign matter which might in some important moment snap the entire structure that is being built. Not only will this divine ray reveal weaknesses but it will also reveal hidden strong points that might be useless because of being unknown. Such an examination will take time and patience and a willingness to know before He is able to report to us that which His searching has revealed.

Try me! No one has the right for a trial before he becomes willing to be searched for the weaknesses that are natural or for the strength that will be his hope in the future. Before the great calling of life settles on one's soul, God is going to let him have a little time of testing or trying to see how he reacts under pressure. These trying times may come when we least expect them for the "off-guard times are the times when we reveal whether the heavy loads are safe in our keeping. The true Christian longs to be used in some way that he may be of value in building the Kingdom here on earth. So he is called to some task of local responsibility which will show to him and to the Church whether he is worthy of the important places in life. One who takes on a minor trust and thinks of it as a second- or third-rate responsibility will never convince others that Christ comes first with him.

Lead me! Then is one ready to be used in the harder fields of Christian responsibility. With humbleness and readiness of heart he will cry out, "Lead me." The closest kind of fellowship comes when we are in darkness and can reach out and hold the hand of the one who knows the way. The personal leadership that the Christian needs in his time of service can never be safely broken. Some are tempted to run ahead, while others are prone to follow so slowly that the light of God's candle is lost and one can but stumble toward that which he hopes to be His Will and guiding power. The poet who said, "Oh for a closer walk with Thee," was expressing for us our helplessness when we are not near enough and humble enough to seek and crave His personal leadership. ERMIN C. PERISHO

The Sunday School Lesson

Prepared by Russell E. Rees

For December 25—God's Messiah

Isaiah 9:2-7; 11:1-5

Nathaniel Hawthorne wrote, "Christian faith is a grand cathedral, with divinely pictured windows. Standing without you can see no glory, nor can you imagine any, but standing within every ray of light reveals a harmony of unspeakable splendor." Isaiah was most surely one of those who stood within and saw the glory of God, and the hope for man which was the counterpart of that glory. In a dark time, with a gathering gloom settling down upon the exiled nation, Isaiah had a vision of splendor. "For a child is born unto us."

Opinion is divided as to the date of this prophecy, some assigning it to the period of the monarchy, some to the time of the exile. It seems to have less difficulty if assigned to the time before the fall of the monarchy, when the royal family was still in Jerusalem, and when an heir was expected to the throne.

The major point, however, is that Isaiah, seeing the world from inside the cathedral, saw the purpose of God in terms of hope and joy and faith. "The people that walked in darkness have seen a great light . . . A child is born." His names are to be studied carefully. There are four, not five as some versions indicate. Wonderful Counselor, indicating his wisdom and understanding; Mighty God, showing his strength and authority; Everlasting Father, a sign of his compassion and tenderness; Prince of Peace, revealing him, not only as the God of battles, but the God of peace and harmony.

The second reading, Isaiah 11, is an exposition of chapter 9. The Messiah, the hope of the nation and the world, is to be a certain kind of person. He shall come forth out of the "stem of Jesse." Not, as some supposed, a supernatural being with no human connection, but bearing the mark of humanity. The Christian doctrine of incarnation is thus sensed by Isaiah. Many ideas of a redeemer have been held by religions, but the Christian idea strikes nearer the truth because it denies the separation between man and God so prevalent in other religions. Man and God are conjunct, as Rufus Jones puts it. The Redeemer is not of another world and another order of beings. He is a Branch out of his roots; he is son of man and son of God.

The character of Messiah grows out of this primary faith. He is reputed for wisdom and understanding, not for brute strength and might. He shall judge with righteousness, not merely with authority. He shall smite with the rod of his mouth, that is with truth, not with oppression and violence, and he shall have two outstanding characteristics, righteousness and faithfulness.

One cannot but be impressed with the similarity between Isaiah's picture of the Messiah, and the beatitudes of Jesus. They surely describe a similar person. It is not the typical liberator, one who breaks the outward shackles of men, that is here indicated. This Messiah works at a deeper level than that of outward chains. He aims his work at men's inward parts and at their hearts. He is redeemer, not because he has more armies, or more power, but because he has more character and a higher quality of life. He is to be the world's best man, and so the world's hope and redemption.

Questions:

1. Can you translate Isaiah's message into today's situation? What does it say about the human situation in any age?

2. Just how far are you willing to accept this idea of the world's redeemer? Do you think this kind of person could be effective in our world? Any examples?

For January 1—The Continuing Band of Disciples

Acts 1

The first quarter of the new year begins a study of the Early Church, and the basic material is to be found in the book of The Acts. The books of Luke and Acts are really a two-volume work by a single author, the first dealing with the life of Jesus, "Until the day in which he has taken up," and the second dealing with the rise of the church, and its first impact upon the Mediterranian world.

Without the Book of Acts we should be left in a quandary as to how the little band of followers, left almost crushed by the death of their leader, ever became the church militant of the second century. It is in the account of Luke in the Acts that the story is unfolded, and all serious students of the church need to read, with discernment and insight, these chapters. To this study we now turn for the coming quarter.

Four things emerge out of Acts 1, as the great heritage of the Disciples from Jesus. (1) A promise; "Ye shall be baptised with the Holy Ghost not many days hence." Out of their despair and fear following the crucifixion, these words began to have a new meaning. The old symbol was to be replaced with a new reality, and it was true that before very long the more sensitive of the Disciples experienced this new baptism of the spirit.

(2) A charge: "Ye shall be my witnesses." Indeed this was the continuing work of the Disciples. They began to bear witness to the things which they had heard and seen in Christ, but a witness not only tells, he is the message. First the city of Jerusalem, and then a widening circle of Palestine and of the whole Mediterranean world, saw and heard and felt the impact of this little company of persons who were a living, and sometimes a dying witness to the way of life which they had received from their Master.

(3) An empowerment: "Ye shall receive power." This has been many times demonstrated in the history of the Christian church, but never more marvelously than in the first Christian century. There were few mighty men, as the world thinks of mighty men, among them. They were fishermen and tax-gatherers and craftsmen, common men, made uncommon by the faith to which they were committed. When they entered a city the city was soon aware of their presence. They were maligned and threatened, persecuted and stoned, but they were men of power, and the world could not destroy their message, even when they destroyed the messengers.

(4) A fellowship: "They continued with one accord in prayer." The source of their courage and their effectiveness was in the fellowship. Isolated religion was unknown in the New Testament. Jesus himself "choose twelve that they might be with him." The little company of one hundred and twenty, gathering behind closed doors because of fear of the multitude, soon became numerous ministers and missionaries and evangelists, carrying the good news to the uttermost parts of their world.

At various times other things have been made central to the life of the church, but it is well to remember that these were the things selected by Luke as the center and source of the new spiritual community to which we give the name of church.

Questions:

1. Try to give a definition of the church in the light of this first chapter of Acts.

2. How do you justify denominations in your definition of the church? What is the role of Friends in the church?

Friendly Life — Far and Near

Kenneth Myers, minister of Paoli, Indiana, Meeting, has been instrumental in securing twenty barrels of dried milk for relief abroad.

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The Friends Meeting at Poughkeepsie urges, through its bulletin, subscriptions to THE AMERICAN FRIEND and gives a review of its values. Other church bulletins are doing the same.

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Plainfield, Indiana, Friends Meeting will build a new educational plant, starting the work on it next Spring. Percy M. Thomas is minister of the Meeting.

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Setsuzo Sawada, Japanese Friend, has been appointed as the president of the newly created government university for foreign service, according to *Japan Friends News.*

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The Earlham College Choir, after their broadcast over the Columbia system Sunday, November 20, gave a program in the Indianapolis Friends meetinghouse in the afternoon.

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The Alumni Association of Nebraska Central College is undertaking the establishment of a department of Public Relations at the college, with a full-time director. A goal of $60,000 is set for the anniversary campaign.

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The Rural Life Association held a one-day Rural Community Seminar at Quaker Hill, Richmond, on November 17. Dan West of the Church of the Brethren was principal speaker on "The Home, the Community and Peace."

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Henry and Alma Cox have recently led in the material improvement of the meetinghouse where they serve at Elmer Street in Whittier. The building inside and outside, as well as the yard, has been completely renewed.

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George and Florence Selleck will remain in Finland until late next spring, under appointment by the AFSC. Harold Hadley will continue as secretary to the Friends Center at Cambridge, Massachusetts, until their return.

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William Reagan, among his many activities of visitation among Friends, led in a series of meetings for five days at Amboy, Indiana, Friends Meeting, in which five different departments or emphases were used in order as the center of each Meeting. Amboy Friends are sponsoring a Displaced Persons family. They are eagerly awaiting and preparing for them.

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A conference will be held at University Friends Church, Wichita, Kansas, June 21-25, 1950. Known as a conference of "Evangelical Friends," the way is open for those who are interested to attend.

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Bernard Walton, since 1915 the faithful and loved secretary of General Conference Friends, is looking toward retirement. As plans toward that end are under way, Friends elsewhere turn an appreciative thought toward him.

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Lincoln School, Providence, Rhode Island, was represented at the meetings on Education for Public Service held in Boston on December 3rd, by seven girls and three members of the faculty.

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A recent news release by the Washington Office of the Federal Council of Churches gives the religious affiliation of Congressmen, three of whom are Friends: Andrew J. Biemiller of Wisconsin, Edward T. Miller of Maryland, and Richard M. Nixon of California.

* * * *

Donald B. Spitler, superintendent of California Yearly Meeting, and family have moved to their recently completed home, 431 North Alta, Whittier, California. Donald Spitler may also be addressed at the business office, Box 389, Whittier.

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Delegates from Lincoln School, Providence, Rhode Island, to the Student Government Conference at Phillips-Andover and Abbot Academy in November were Rebecca Anderson, representing the Day Department, and Sibyl Totah, representing the Resident Department.

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Ferner Nuhn, Friend of Tucson, Arizona, has been doing good service in visiting conscientious objectors in prison. His recent visits were with Atlee Shidler, Art Emlen, Walt Coppock, Gil McFadden, and Phil Howard. The first four anticipate parole on December 16, and Phil Howard will be released a month later.

* * * *

According to *The Messenger,* news leaflet of Philadelphia Yearly Meeting, marriages according to the tradition of Friends are on the increase. In one year, a total of seventy-nine wedding certificates were furnished by the Friends Central Bureau, indicating approximately that many weddings. Exact statistics are not available.

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Kenneth L. Eichenberger, recently coming to the superintendency of Iowa Yearly Meeting, is also serving as editor of *The Iowa Friend* news bulletin. He is emphasizing more interest and discussion in the ministry and oversight meetings.

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Walter and Miriam Bach Arndt and their two children are a new European family associated with Friendsville, Tennessee, Academy. Their great experience and training have made them a popular attraction and they are a much appreciated part of the community. They come directly from Turkey.

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Charles and Cecelia Whitely recently visited the Friends Indian Work at Hominy, Oklahoma, attended the fiftieth anniversary meeting at University Friends, Wichita, Kansas, and the twenty-fifth anniversary of dedication of the present building at Marshalltown, Iowa, Friends Meeting.

* * * *

Nebraska Yearly Meeting is issuing a neat and well-edited "Newsletter" for the far-flung Meetings of Nebraska, Colorado, and South Dakota. The front page for the November first issue presented the progress of giving to United Services and Yearly Meeting stock. Herbert Watson is editor and Katherine Honold, publisher.

* * * *

The Fellow-Reeve Museum of Friends University, Wichita, Kansas, is a flourishing development under the guidance of Fred Hoyt who recently added new and valuable specimens as a result of a trip through inner Africa. Henry Fellow and Mark Reeve, for whom the museum is named, pioneered in creating the museum.

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As students and faculty convened in assembly, Moses Brown School recently honored, in a fitting manner, L. Ralston Thomas, headmaster, for his service of twenty-five years. On November 3, 1924, Ralston Thomas succeeded Dr. Gifford as administrator. A splendid bulletin, with pictures and greetings, has been issued.

* * * *

Present plans of English Friends, through "International Help for Children," call for a group of English youngsters from London's bomb-battered districts to spend several weeks next summer in Norwegian homes. At

the same time, a number of Norwegian youths will travel to England where they will be received as guests in private homes.

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W. Glenn Roberts has resigned as executive secretary for the Connecticut Council of Churches, a position he has held since September, 1945. He will continue similar work elsewhere. He is also recording secretary for the Federal Council of Churches.

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The placing of a bronze tablet in the new corridor-dining room wall at Gibara, Cuba, commemorating Sylvester Jones, is a fitting tribute to one whose life, together with his wife May Jones, was so effectively given to Friends in Cuba. The plaque reads, "Sylvester Jones, 1875-1949, Pionero De Los Amigos, En Cuba, Noviembre 14, 1900."

* * * *

Friends are reminded that the American Friends Service Committee has given assurance to Church World Service that we will receive and place one hundred Displaced Families. To date, fifty have been placed. Individuals and Meetings should write, indicating their interest and securing information. The regional office at Richmond is placing ten families.

* * * *

Among the Friends Colleges which engage with one another in football or other athletics are Wilmington and Earlham, Haverford and Swarthmore, with now and then a cross-country trip such as the visit of Friends University to William Penn College on November 17. Friends in general would be interested in such relations between their colleges.

Friendly Fellowship

HARTFORD, CONNECTICUT, Friends report that the construction of their new meetinghouse is about to begin. They are clearing land and doing the landscaping.

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HIGH POINT, NORTH CAROLINA, Friends are now seriously getting under way with the planning of a new building in the residential area. The Sunday School and Meeting for November 27 were devoted to reviewing the plans. Cecil Haworth is minister of the Meeting.

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CARMEL QUARTERLY MEETING Workers Institute was held in the Noblesville, Indiana, meetinghouse the evening of October 2. Following the devotional message by Stacy Wesner, committee meetings were held, discussing the work for the year. At the close, the group re-assembled and plans for each committee were presented to the group. In addition to local leadership, Glenn A. Reece and Orpha Shawl were present.

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PENN QUARTERLY MEETING was held at Deer Trail, Colorado, on November 12. Dean Worden of the faculty of Friends Bible College in Haviland, Kansas, brought the message in the meeting for worship. He spoke of God's unchangeableness and in the midst of the defeatist attitude prevalent today, the concept is a never-failing source of help. T. Clio Brown, Yearly Meeting superintendent, spoke of his concern that the members of the Yearly Meeting become acquainted with each other in spite of the vast distances which separate the various Monthly Meetings. The reports from Palmer Lake, Deer Trail, and Denver indicated that progress was being made in each of these Meetings.

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MIAMI QUARTERLY MEETING at Wyandotte, Oklahoma, was fortunate in having Fred and Alta Hoyt present at the sessions. They also brought Jefferson and Helen Ford with them. Fred Hoyt brought pictures taken in Africa on his expedition last spring, showing them at the meetinghouse and at the Indian School. The Meeting was moved into deeper thinking through their ministry. Robert Ralphs, new minister at Riverton, spoke acceptably to the Young People Sunday afternoon, and to Ministry and Oversight on Friday evening. Mr. and Mrs. C. H. Propst, with their two small girls, came Sunday to visit with the Hoyts. They are on leave from the African field. It was the brother of Mr. Propst who helped Fred Hoyt in his African hunting last spring. All of these Friends added to the enrichmen of the Meeting.

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NOBLESVILLE, INDIANA, Friends adopte the following goals for the year: a fiv per cent increase in membership; a te per cent increase in attendance; an encouragement in daily devotions fo all the membership. "Going through th Bible in twenty-six weeks" was give consideration at a series in the mid week meeting, under the leadership o Earl J. Prignitz. Rally Day was ob served October 2 with a delightful pr gram presented by the Junior Churc group, followed by an illustrated tal by the pastor. A junior Missionary So ciety has been organized, includin junior and intermediate girls, unde the leadership of Ethel Prignitz an Rose Marie Sandy.

The week of October 30-November special meetings were held, emphasi ing the work of the various committee with L. Willard Reynolds from We Newton Friends Meeting, and Wi Reagan from Quaker Hill, Richmon as speakers. The Public Morals Commi tee presented the film, *Its the Brav that Counts,* and Merle Davis showe colored pictures of Palestine, lecturin on them at the same time. Novembe 13 was observed as Men and Mission Sunday, with the men having a specia part in the worship service. Novembe 27 was *Favorite Hymn Sunday* wit favorite hymns being sung in a specia service.

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GASPORT, NEW YORK, Friends Meetin has had a unique experience for severa years in having student pastors fro the Colgate-Rochester Divinity Schoo beginning with Herbert Huffman, no

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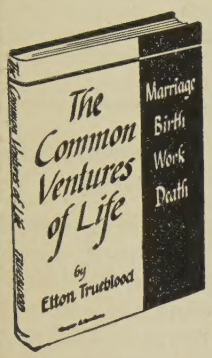

Margaret Fell: Mother of Quakerism By Isabel Ross

The thrilling biography of the life of the wife of George Fox. A "must" book for Friends homes and Meeting libraries. Reduced in price from $6 to $4.50.

The Common Ventures of Life
By D. Elton Trueblood—$1

This book, in the "best seller" class, deals with the wholeness of life, and points to a spiritual interpretation of the common experiences.

The Way to Poise and Power
By E. Stanley Jones—$1.25

This new book is a guide to the source of spiritual and physical well-being. For daily devotional reading or for use in group study and discussion.

The Shepherd Who Missed the Manger
By Rufus Jones—35c

This delightful Christmas story is still available in an attractive booklet form and is ideal for gift purposes.

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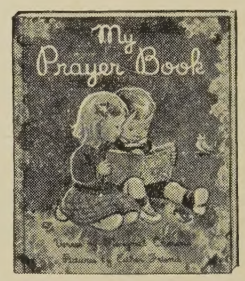

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pastor of the First Friends church in Indianapolis. He was followed by Woodrow W. Clark, now pastor of the Baptist Church in Oak Park, Michigan; Paul Shepard, now serving two churches in Ohio; Harlan Stenger of Denver, Colorado, now pastor of First Baptist Church in Detroit.

Another student, G. Thomas Fattaruso, won not only the loyalty of the Meeting but also that of the whole town, while our country was at war with Italy. He left to take charge of young people's work for the Baptists on the campus of the University of Seattle. Paul Hasel, who next served, is now working in Burma. Alexander Stewart, who came next, spent three months this past summer in Germany. Norman Long, who followed, is now in charge of youth evangelism for the Baptists in Illinois. Leland Johnson, next pastor, is working with youth in a Rochester Baptist church. On September 5, a new pastor arrived, Nickolas Sileo (Italian), from Chester, Pa., and the Meeting is experiencing the effect of his fine leadership.

Although belonging to different faiths, these men have each entered into and cooperated with Friends' work and principles and have each said they would always carry with them into their various fields of labor the spirit and faith of the little Meeting at Gasport.

BIRTHS

CLAMPITT — To Dean and Helen Clampitt of Honey Creek Friends Church, a son, Harris Lee, on October 16, in New Providence, Iowa.

HADLEY—To Edwin and Hazel Hadley of Honey Creek Friends Church at New Providence, Iowa, a daughter, Rebecca Jo, on September 23.

LE SURE—To Harvey Kent and Della Bogue Le Sure, Jr., a son Harvey Kent Le Sure III on September 9, at Cheshire, Connecticut.

WHITSELL—To Paul and Louise Warren Whitsell of Noblesville, Indiana, a daughter, Rebecca Ann Whitsell, on October 6.

MARRIAGES

BROWNE-WINGREENE — Elizabeth Jane Wingreene, daughter of the late William Alexander and Margaret Blackwood Wingreene of Minneapolis, to Colbert Hughes Browne, son of Colbert Blocker and Grace Hughes Browne of Limona, Florida, after the manner of Friends in the Riviera Presbyterian Church, South Miami, Florida, on Eleventh Month, 13th. The wedding certificate was signed by members of five Friends Meetings and two churches. A committee from the Miami Meeting was appointed to attend the wedding.

KIRK-WHITEHEAD—Louise Whitehead, daughter of Kermit and Mary Whitehead, of New Providence, Iowa, to

(See next page)

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William Kirk, son of Charles and Tacy Kirk of Adena, Ohio, in the Honey Creek meetinghouse near New Providence, on October 29. Vows were exchanged after the manner of Friends, following which Guilford Street, minister, conducted a brief double ring service.

LYNN-ALLEN—Alpha Allen, daughter of Minnie Allen, to Ralph Lynn, at the Friends church in Noblesville, Indiana, September 18, with Luther Addington officiating.

DEATHS

DAVIS — Maria F. Davis at Wichita, Kansas, on November 18. She was born in Richmond, Indiana, August 28, the daughter of Charles A. and Hannah Francisco. She attended Friends University, and graduated from Earlham College. She was instructor in Friends University, 1912-13, and was united in marriage with Carl H. Davis that year. She was a member of University Friends Church. Surviving besides the husband, are two daughters, Carolyn Smith, Syracuse, New York; Eleanor Davis, Wichita, Kansas; three sons, Richard C., Cody, Wyoming; Frederick C., Wichita, Kansas; and Robert L., student at Kansas University; and a sister, Edith Webster, Wichita.

STANLEY — Elsie Thomas Stanley on October 2, 1949, in Whittier, California. She was the daughter of William and Josephine Jackson Glasgow and came with her parents to California in 1905. She is survived by her husband, Ervin E. Stanley; two daughters, Rachel Thomas Whisenhunt of Mt. Edgecumbe, Alaska, and Helen Thomas Nelson of Modesto, California; six grandchildren; one brother, Evert Glasgow of Whittier, and two stepsons, Clyde W. Stanley of Whittier and Don E. Stanley of Earlham College, Richmond, Indiana.

She gave unstintingly of her time and talents to the work of the church in all its varied activities, at the time of her death being Recording Clerk of Whittier Monthly Meeting of Friends, and a very active participant in the Women's Society of the Church. She was active in the work of the AFSC, and especially in the Indian Center in Los Angeles. She was well informed on Indian Work throughout the country and spoke before many groups to interest others in their welfare. As a memorial to her, many of her friends have contributed to a fund at this time for the use of the Indian Center in Los Angeles and the AFSC.

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ANDERSON, INDIANA
First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK
Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1403 Maple Avenue, Evanston, Ill., phone University 4-8511.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

CITRUS HEIGHTS, CALIFORNIA
Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets. Church School at 9:45 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735. Herbert Pettengill, Pastor.

DETROIT, MICHIGAN
First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT
Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA
Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

MIAMI, FLORIDA
Friends Meeting, 127 N. E. First Avenue, elevator to third floor. Worship, First day at 3:00 p.m.

MINNEAPOLIS, MINNESOTA
Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 4448 Washburn Avenue, So., Phone Wh. 9675.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS
Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON
Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.
The United Meeting for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October through April, each Sunday at 11:00 a. m.

OBERLIN, OHIO
Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA
Friends Meeting for Worship at Sorosis House, 108 Liberty Street, First days at 11 a. m. Monthly Meeting, 10 a. m. first First Days.

PASADENA, CALIFORNIA
First Friends Church: Temporary location—Lamb Mortuary, 415 East Orange Grove Avenue; 11:00 a.m., Meeting for Worship; 9:45 a.m., Church School, Orange Grove Friends meetinghouse; 6:30 p.m., youth group; Mid-week Service, 7:00 p.m.; Elmer Howard Brown, minister, phone Sy. 6-3372.

PITTSBURG, PENNSYLVANIA
Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburg 17, Pennsylvania.

PORTLAND, OREGON
First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON
Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KEnwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA
Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA
Friends Meeting, 436 E. 3rd Street (rear). First Day at 11 a.m. Clerk: Ferner Nuhn, 605 East 4th Street.

WASHINGTON, DISTRICT OF COLUMBIA
Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS
University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.

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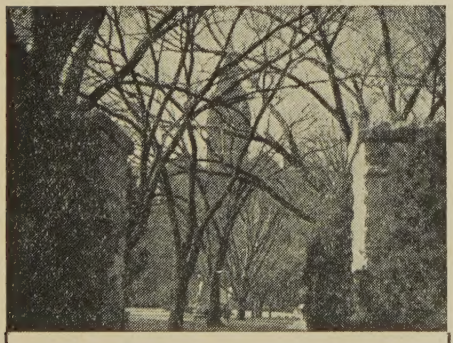

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